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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. 11. 7.

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(Concluded from our last.)

We shall now point out some of the peculiarities which will distinguish Zion from Jerusalem.

1.—Zion is called a "WILDERNESS," but "Jerusalem a DESOLATION."^{*}
2.—Zion is to be called "SOUGHT OUT," "A CITY NOT FORSAKEN,"[†] Jerusalem was not sought out, but was a city inhabited before Israel came out of Egypt. Jerusalem has also been forsaken for many generations.

3.—The light of Zion is to come, and the glory of the Lord is to arise upon her, before wickedness is destroyed from among the nations; whereas Jerusalem is not to become holy, and the glory of God is not to arise upon her, until the Lord comes and destroys wickedness, and converts the Jews. That great darkness which reigns among the nations, while Zion will be in the light, is clearly predicted by him who addresses her in the following beautiful and prophetic language, "Arise, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee."[‡] The brightness of the light and glory which will be seen upon Zion, is described as follows: "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."[§] When the Lord builds up Zion, and she begins to shine, Isaiah says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."^{||} Zion will be distinguished from Jerusalem by her people being all righteous, as Isaiah says, "Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."[¶]

4.—Zion is to "get up into a high mountain," before the coming of the Lord, while Jerusalem is required to do no such thing.

5.—"The redeemed of the Lord shall return, and come with singing unto Zion,"^{**} but the Jews will not be redeemed from their sins and uncleanness until after they have rebuilt their city and temple. The first are redeemed before they return to Zion, the latter are redeemed after the Messiah comes.

6.—When the redeemed return to Zion, everlasting joy shall be upon their head;

* Isaiah xliv. 10. † Isaiah lxii. 12. ‡ Isaiah ix. 1—2. § Isaiah iv. 5.

|| Isaiah ix. 4—5. ¶ Isaiah lx. 21. ** Isaiah li. 11.

they shall obtain gladness and joy; and SORROW and MOURNING shall flee away," but Jerusalem is to have much SORROW and MOURNING after the Jews return.

7.—“The Lord shall comfort Zion: he will comfort all her waste places; and he will make her WILDERNESS like Eden, and her DESERT like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody,” * but Jerusalem is not called a *wilderness* neither a *desert*.

8.—“Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For, lo! the kings were assembled, they passed by together. They saw it, and so they marvelled, they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail”† The glory of Zion is to strike terror to the heart of kings, insomuch that when they pass by and see it, they will haste away, but no such terror and fear will seize upon them when they come up to Jerusalem and commence taking it, riving the houses and ravishing the women, consequently, the cloud and smoke by day, and the shining of the flaming fire by night, will be for a defence unto Zion, that the kings of the nations will not dare wage war against it, but Jerusalem will not have any such glorious appendage to strike terror to the nations, and to cause their kings to haste away with great fear, like a woman in travail.

9.—“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that **RIGHT EARLY**. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us.”‡ The city of God or Zion is to be helped *right early*, notwithstanding the raging of the heathen; but Jerusalem will not be helped and delivered until the Lord comes with all his saints.

10.—“The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.”§ Zion is represented as “the perfection of beauty,” and God will shine out of it before he comes, and the saints, (not Jews), are to be gathered unto the Lord; for this purpose a proclamation of gathering is to be given both to the heavens and to the earth. All these things are very different from what is to transpire at Jerusalem.

11.—“O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands from the east, and from the west, from the north, and from the south. They wandered in the wilderness, in a solitary way, they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.” “He turneth the wilderness into a standing water, and dry ground into water springs, and there he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffered not their cattle to decrease.”|| These events cannot have reference to the gathering of the Jews, for they will not wander in a solitary way in the wilderness, being hungry and thirsty, and being led by the Lord to a place where they can prepare a city for habitation. This, therefore, has reference to another people, and to another place separate from Jerusalem. The people who are to “wander in the wilderness in a solitary way,” are to be the “redeemed of the Lord” gathered from the east, west, north, and south. The Lord himself is to lead them, and perform miracles in causing springs of water to break out in the

* Isaiah ii, 3. † Psalm xlviii 1—6. ‡ Psalm xli, 4—7. § Psalm l, 1—6.

|| Psalm cxxvii, 1—8, 31—39.

desert, and in the wilderness, and from the dry ground, for the benefit of his redeemed. "The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose."* The Jews will not be thus led when returning to Jerusalem.

12.—Even the house of Israel; or the ten tribes, will not return to Jerusalem and permanently inherit the land until the house of Judah has been gathered, and well scourged by the nations who will gather against them: But, instead of going to Jerusalem to be scourged and chastened with the Jews, they will first come to Zion. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel, will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore, they shall come and sing in the *height of Zion*, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."†

Here it will be seen that the house of Israel will be in a very different condition from the Jews. The ten tribes will believe in Christ, so much so, that he will lead them, while on their return from the north country, and they will come and "sing in the *height of Zion*," and "they will not sorrow any more at all:" whereas the Jews will have no such favours shown unto them on their return from the nations, but will have great distress and sorrow, and mourning, after they get back to Jerusalem. The ten tribes are redeemed from their afflictions before the Jews, consequently they first come to Zion among the redeemed saints, and partake with them in all the glory of Zion, until the Jews and Jerusalem shall also be redeemed, when they shall return to Jerusalem, and receive their inheritance in the land of Palestine, according to the divisions of that land in Ezekiel's prophecy, and become one nation with the Jews, "in the land upon the mountains of Israel."‡

Both Zion and Jerusalem will remain on the earth during the Millennial reign of Christ; both will be preserved when the present heaven and earth pass away; both will come down out of heaven upon the new earth; and both will have place upon the new earth for ever and ever—the eternal abode of the righteous.

The Psalmist says, "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest **FOR EVER.**"§ The city of Zion, therefore, must remain for ever as the Lord's rest, and will be caught up into heaven and preserved while the earth passes away.

The same is true of old Jerusalem also. Jeremiah says, concerning the city after it is rebuilt by the gathering of the Jews, "It shall not be plucked up, nor thrown down **ANY MORE FOR EVER.**"|| Consequently, it also will be taken up into heaven, and be preserved while all things are being made new. John saw both of these cities descend upon the New Earth. He saw the New Jerusalem descend first, and afterwards was carried away in the Spirit to a high mountain, and saw that great city, the holy Jerusalem, descend. ¶ Hence this earth renewed will be the eternal inheritance of the Saints, and the Old and New Jerusalems will for ever remain upon it, as the eternal abode of glorified immortal beings.

* Isaiah xxxv, 1—7,—xlivi. 18, 19, 20. + Jeremiah xxxi. 7—14.

† See Ezekiel xxxvii. 21, 22, 25,—also xlvi. chapter. § Psalm cxxii. 13, 14.

|| Jeremiah xxxi. 40.

¶ Revelation xxi. 2—10.

were called forth by replying to a letter from "A Layman," and a perusal of the annexed communications will show what has been the result of our remarks.]—ED.

Piccadilly, Shelton, Staffordshire, October 5, 1849.

Respected Sir,—I have been anxiously waiting for a long time for the conclusion of that important subject elicited by my letter of enquiry. I feel abundantly grateful for the ample response, and hope that you will still dilate upon the matter, until every abstruse and apparent discrepancy is exploded and made as lucid as the radiant orb of day.

I have had a conference with J. D. Ross and others, and intend being baptised if God permit. Where all was dark and sable as night, light has sprung up, and I feel to cast my whole soul unto the care of God. Praying that he would grant unto me a full and complete absolution from all my sins.—"LAYMAN."

WILLIAM WRIGHT.

Burslem, October 8, 1849.

Dear Brother Pratt,—I feel interested in dropping you a line, to say that "Layman" has requested baptism, and that the ordinance was administered last night by G. Simpson, High Priest. It was truly interesting to hear him acknowledge his sins, and implore the mercies of God by the water side.

Yours in the new covenant,

JOHN MASON.

A REPLY TO THE OBJECTIONS OF THE REV. MR. OSBORNE, MINISTER
OF DARLINGTON STREET CHAPEL, WOLVERHAMPTON.

BY J. BELL, AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Being the substance of a Sermon delivered in the Saints' Room, St. James's Square.

I THESSALONIANS v. 21.

Beloved Brethren and Sisters,—Most of you are already aware, from some hints which were thrown out this morning, that I purpose replying to the objections which were raised against our views of baptism by the Rev. Mr. Osborne, in his sermon of this morning to the congregation in Queen Street. My discourse, will, therefore, be rather controversial; notwithstanding, I trust that the spirit in which I shall reply to his objections, will be that of truth, humility, and love, and that my remarks may savour of that charity which hopeth and believeth all things. I am inclined to believe, and would therefore sincerely hope, for his own veracity's sake, and for that only, that the rev. gentleman's objections are the offspring of a candid and impartial mind: nevertheless, when I reflect upon the old adage, which says, "even good men may be deceived," and daily see its truth developed, I am induced to believe that sincerity and infallibility are not so inseparably connected as might be desired.

The scripture which I have chosen for a text will be found in 1 Thessalonians v. 21, "prove all things, and hold fast that which is good." And here I would observe, before proceeding further, that text-taking is neither a divine institution nor an apostolic custom, but was introduced in the third century by Origen; he too it was who introduced the vile system of spiritualizing the scriptures, so that a mystical meaning, or fanciful interpretation, was preferred before the obvious meaning of words and phrases: * and it is only to comply with a popular custom, where I can conscientiously do so, lest by the neglect of it I should unwillingly offend my hearers, that I now take a text.

In the words of our text we have the apostle's injunction to the Saints of his day, to investigate carefully all that they heard, and to avoid relying too much upon the mere authority of the speaker. I would therefore earnestly impress upon your minds the necessity of giving heed to the apostle's advice, which, though especially addressed to the church at Thessalonica, is equally applicable to all people in any age of the world, inasmuch as it conveys a general principle, which if observed cannot fail to be productive of the most beneficial and lasting results; and I would say, both to saints and sinners, put away all prejudice, and let the balances of your minds be duly adjusted, that your judgments may be decided by the ponderance of truth.

I shall first call your attention to Mr. Osborne's text, which you will find in the 16th Acts, 33rd verse, where the account is given of the baptism of the Phillipian jailor. From the occurrence of the words "*all his*" and "*all his house*" in this account, Mr. Osborne drew the unwarrantable conclusion, and in plain terms declared, "here, then, is infant baptism;" but it will be seen from a perusal of the 32nd and 34th verses, that there were no infants in the jailor's household, for the word was *preached to all*, and *all believed*, which would not be true if infants are included in the signification of the word "*all*." To preach to infants would be absurd, and for infants to understand or believe would be impossible. Neither can Mr. Osborne support the idea of infant baptism by quoting the words "*suffer little children to come unto me and forbid them not*," &c., 19th Matthew, 14th verse, for there is not in these words the most distant allusion to baptism of any kind; on the contrary, the purpose for which they were brought to Jesus is plainly stated, namely, "*that he should put his hands on them, and pray*," and not (as Mr. Osborne would have us understand) *to be baptized*. A few verses were quoted by Mr. Osborne from 17th Genesis, beginning at the 4th verse. His application of these verses was on this wise—that as the law of circumcision was enforced upon its subjects in their infancy as the most proper period, so should the ordinance of baptism in the gospel scheme. This I utterly deny for the following reasons:—

1. There is not a single passage which, when properly applied, at all favours the idea.

2. If infant baptism was substituted in the place of infant circumcision, there is then *a change only*, without any advantage resulting therefrom; for if the law of circumcision was unprofitable because *not of faith*, infant baptism must be so for the same reason. Infants are equally unable to believe in or understand the latter covenant as they are the former.

3. The purpose of each was diverse from the other. Circumcision was the *seal* of a covenant or promise then made, to be fulfilled at a *future* period, which becomes of no use when the promise has been fulfilled: whereas baptism is for the express purpose of *conveying unto us*, in the *present* act of its administration, the remission of our sins.*

4. Circumcision was of one sex only, baptism is of both.†

5. Baptism is administered in the name of the Father, Son, and Holy Ghost; which was not the case with circumcision.‡

6. In baptism no age is fixed upon by Jesus or the Apostles as the most proper period; whereas, the eighth day after birth was expressly commanded for circumcision.§

7. We read that the ancient Jews "*were baptized unto Moses, in the cloud, and in the sea.*"|| Here, therefore, was baptism observed at the same time that circumcision was in force, which is inconsistent with the idea of the one superseding the other. It may be asked "*why were both ordinances observed during the Mosaic dispensation, and only that of baptism in the Christian?*" I reply that the gospel was preached unto the people of that day, as well as unto those of the apostolic age, "*but the word preached did not profit them, not being mixed with faith in them that heard it,*"|| therefore "*the law was added because of transgression.*"** Hence the law and the gospel were in force at the same time, and the ordinance of

* Mark i. 4; Luke iii. 3; Acts ii. 38; Acts xxii. 16; Peter iii. 21.

† Genesis xvii. 12; Acts viii. 12. ‡ Matthew xxviii. 19. § Genesis xvii. 12.

|| 1 Cor. x. 1, 2. ¶ Hebrews iv. 2; Ibid. iv. 2. ** Galatians iii. 19.

circumcision being incorporated with the law, was performed upon infants eight days old, who on arriving at the age of accountability could then be baptized for the remission of their sins; but when the seed (Jesus Christ) came, to whom the promise was made, then the seal of that promise (circumcision) was no longer necessary.* The observance of both ordinances during the same dispensation still further proves that the nature and purpose of each differed from the nature and purpose of the other, for if they had been similar in these respects there would have been no need for both at the same time. From these and other reasons it is plain that there is no analogy between the two ordinances, and therefore no argument can be drawn from the former to substantiate infant baptism.

The next passage which Mr. Osborne adduced in support of the absurd theory is the 39th verse of 2nd Acts, but this also fails to prove the point, for children are not necessarily infants, any more than a woman is a man, because she is of the same species, or a groat a guinea, because it is coin; you and I, and all the world are children of some parents, nevertheless we are not all infants.

Our objector continued his argument (if it may be called one), by asking a question, in which he supposes, though without any reason, that if infants are not baptized, they are necessarily cut off from any participation in the benefits of the atonement; why he should think so I cannot tell, but I will attribute it to the "sadly deficient view" which he has taken "of the love of God with respect to infants," as it is more charitable than the supposition that he had intended to cast upon us the odium of an opinion most erroneous in itself, and not in the least degree countenanced by us. His words were, "if infants were cut off, why were they cut off? it must have been either in mercy or judgment; in mercy it could not be." This is quite true; but why suppose they were cut off at all? the scriptures do not teach it, neither do the Latter-day Saints; on the contrary, the scriptures bear record, and we believe, that as much as was lost by Adam's transgression, so much we regain by the atonement of Christ; or in other words, "as in Adam all die, even so in Christ shall all be made alive."† Hence, neither infants nor adults have need of baptism until they themselves become actual transgressors; but when this is the case, and we have been awakened to a sense of our sad condition, we can then joyfully avail ourselves of the ordinances of the house of God, and by being born of water and the spirit, become new creatures in Christ Jesus, inasmuch as we believe the gospel, and do heartily renounce our sins. Mr. Osborne next cited the authority of one of the (so called) fathers of the church. His words are as follow:—"Irenaeus, who was acquainted with Polycarp, and he with St. John, tells us that it (infant baptism) was practised in the early ages from the days of the apostles." This may be true, for many errors besides this were taught and practised very early; in fact, the "mystery of iniquity" commenced its operations as early as the days of St. Paul,‡ and it is probable that the Apostle made use of the words of our text in view of these very heresies. The antiquity of errors is no proof of their truth, and if Irenaeus is the best authority on this point, then bad is the best, for the very same Irenaeus gravely informs us of a false case, in stating, that when the Harlot Rahab concealed the three spies, she concealed the *Father, Son, and Holy Ghost*.§ Many other absurd ideas were entertained by these ancient writers, and as for unanimity there is none to be expected from them. Origen is frequently quoted in support of infant baptism, but I think his testimony will have very little weight with any one who is acquainted with his inconsistent ideas on other subjects; for instance, he says that "the Holy Spirit was created by the Son, by the word."|| Another of these notable characters (St. Chrysostom, I believe,) says that in a certain country where he had been, he there saw people with only *one eye*, which was in the centre of their foreheads, and moreover, that they carried their heads *under their arms*! So much for the ancient fathers.

Mr. Osborne continued by making an assertion of the correctness of which he himself seemed to be doubtful. Said he, "not until the sixth, if not the tenth century, were there any dissents from this opinion." Now if Mr. Osborne is no more

* Galatians iii. 19; 1 Cor. vii. 18, 19; Galatians v. 2—6.

† 1 Cor. xv. 21, 22; Romans v. 18, 19. ‡ 2 Thessalonians ii. 7. § Book iv. ch. 34.

|| 1 Part on St. John.

certain upon this particular than to be doubtful whether it was in the sixth or tenth century that dissents concerning this doctrine took place, it would have been better policy to have avoided making the assertion at all; however he seems to have quite overlooked the fact that infant baptism was disputed as early as the third century.*

Our divine endeavoured to draw a comparison between infant baptism, and the oath of allegiance, but in this comparison he failed most signally; he said, "the oath of allegiance, does it not bind the children also? if the parents take the oath, do they not take it *for the children as well?*" And again, "it would be absurd to suppose that the children, when arrived at manhood, should take a fresh oath." Here, observe, the first parallel would exempt children from baptism when young or in their infancy, because their parents' baptism *served for them*, as did the parental oath; and the second would exclude them from it when of a riper age, because, as Mr. O. would have it, such a thing would be absurd. When, then, are they to be baptized? According to Mr. Osborne's comparison they never would, and so far from supporting infant baptism, this comparison actually confutes it.

The next objection raised by our divine was, that "no advocate of adult baptism can find any prohibition of *infant baptism*." I reply neither is there any prohibition of *infant communion*, nor of the absurd practice of *baptizing bells*, (a custom formerly observed in those countries where Popery prevailed). If the absence of a direct and definite prohibition of infant baptism be a sufficient warranty for its observance, then we shall have equally good reasons for *infant communion*. It is clear that Mr. Osborne's argument proves either too much or nothing at all.

Our rev. objector's next argument was as follows:—"They say, 'he that believeth and is baptized shall be saved; ' now this argument would carry them to this, if they cannot believe they cannot be saved." Here Mr. Osborne not only seems to have forgotten that these were the words of Jesus, merely quoted by us, but he also assumes that we believe in infants *having faith* and *being baptized*, which is not the case. He endeavours also to make it appear that his conclusion is deducible from our own views of baptism; but let me, once for all, state that as a full, free, and sufficient atonement was made for original sin, so infants are not under condemnation on that account; and having committed no sins themselves, they have no need of baptism for the remission of any. The error consists in applying the words in question to the case of infants. †

Mr. Osborne next says, that "immersion cannot be the order of God, because it will not meet the case of every one." How, says he, "can any one be immersed in a desert, where there is little or no water?" How, indeed! say I, not at all; but as there are no inhabitants except travellers in such deserts, and these never stay long on this very account, they would soon travel on their camels and dromedaries to a place where there was sufficient water; indeed we have the account of St. John doing so for this very reason.‡ As to the impossibility of baptizing in the Polar regions, I would state that those parts of the Polar regions which are inhabited are not destitute of a sufficiency of unfrozen water wherein they could baptize; even if they were, the inhabitants, travelling as they do with great swiftness upon the ice, sometimes by means of skates and at others with sledges, would soon arrive at water at such a temperature as would admit of baptism being administered with even a considerable degree of comfort. Mr. Osborne says, that "Immersion is a dangerous mode," but it is proved by the experience of millions, that it is not more pregnant with danger than benefit. In fact, a few minutes or seconds immersion in cold water in any season of the year is highly beneficial, and is strongly recommended by the faculty. As for the possibility of accidents, this would be the result of *carelessness*, and not of the *mode of baptism*.

The following passages were next quoted in favour of sprinkling:—"I will pour out my *spirit* upon him that is thirsty;" "the *Holy Ghost* fell upon them;" "I will sprinkle clean water upon you."§ With regard to the two first passages I will simply observe that they have no reference whatever to baptism, but to the Holy Spirit alone; neither has the latter any allusion to this ordinance, which will the

* Mosheim, vol i. p. 85.

† Mark, xvi. 16.
§ Ezekiel xxxvi. 25.

‡ John iii. 23.

plainer appear upon a perusal of the context, from which we gather, first—that the event is still future, inasmuch as the houses of Israel are not yet gathered to their own land, for in the 25th verse we are informed that *then* is the time when this sprinkling will take place. It is evident therefore, that if it referred to baptism we are all baptizing considerably *before* the time specified: secondly, from the grammatical construction of the passage, we learn that whenever it is fulfilled, *God himself* will be the agent. From these reasons it is plain that the sprinkling here spoken of does not refer to baptism. If it did, then the example of Jesus, and the practice of the apostles, would be utterly at variance with the passage in question, inasmuch as they baptized by immersion (a fact which can be proved both by the scriptures and history), whereas the passage in Ezekiel's prophecy speaks of sprinkling.

Mr. Osborne next observed that "the Greek word—*baptizo*, has twenty-three different significations, such as *dip*, *plunge*, or *immerse*." But how does this support the idea of sprinkling? Not at all; any one in his senses will perceive that it is fatal to it, and instead of being an argument against us, it is one in our favour. He further said, "then great stress is laid upon four Greek prepositions; 1,411 times those prepositions are used in such a manner as to favour sprinkling." This I shall meet by observing that it is a gross error; the result of a most tortuous perversion and misapplication of scripture language, strained to support a point which has no foundation in Holy Writ. Mr. Osborne continued by observing, that "if these Greek prepositions must mean *into* and *in*, in one case, they must in another, and then we must believe in the absurdity that Jesus actually went *into* the mountain, instead of *on to* it. It will be perceived from this, that his intention was to set aside these words, so that they should not favour immersion; but I will now act upon his suggestion, and apply the rule the other way, and we shall then see that his argument in this case is equally as futile as the preceding ones.

According to Mr. Osborne, if these prepositions must have a certain meaning in one case, they must have the same meaning in all other cases; if, therefore, *on to* and *on* be the proper meanings of these prepositions in one case, they must be so in another; then we must understand that Joseph was laid *on* a pit, and there was no water *on* the pit; instead of Uzziah going *into* the temple, we must understand that he went *on to* it; we must also read that Noah went *on to* the ark, instead of *into* it; our father who art *on* heaven, instead of *in* heaven. Some may say, "how then, when reading the scriptures, are we to know which interpretation is right, since the Greek word is capable of both?" I answer, the nature of the case will always decide; for the nature of a mountain is such that no one in taking a walk need go *into* or right under the soil to do so; whereas the nature of baptism is an *immersion* of the body in water.

The next objection was that the 3,000 could not have been *immersed* in one day. But let us bring facts to bear upon the case:—Elder J. Clinton, president of the Birmingham conference, on one occasion baptized thirty-nine in forty minutes; at this rate, the Twelve Apostles alone could have baptized them all in four hours seventeen minutes, and as they commenced early in the morning, (soon after nine o'clock), they could have had intervals of rest, so as not to experience any inconvenience from continuing in the water long at a time; moreover the apostles, being fishermen and other like occupations, were no doubt inured to hardships, and especially exposed to the elements, and were therefore prepared for such occasions as the one in question. But we have good reason to conclude that the twelve apostles were not the only administrators in this great baptism; for in Acts ii, 1, we are informed that they were *all in one place*, the number being 120, Acts i. 15. Of this number no doubt the seventy whom Jesus had commissioned formed a part, and it is very unlikely that they would remain as idle spectators; therefore, taking these into the number of administrators, the 3,000 could have been baptized in half an hour.

Mr. Osborne next said that "the 3rd, 4th, and 5th verses of the 6th of Romans have a reference to something altogether spiritual, because there is no similarity or point of comparison between the *baptism* of a believer and the *death* of Christ." This is quite true; surely Mr. Osborne must have known better than to think that we endeavour to draw a comparison between a *baptism* and a *death*; but this is one among the many absurd things that men will say and endeavour to apply to us, in order to make their own case appear good. However, let me tell Mr. Osborne, that

the comparison lies in the *burial* and *baptism*, both of these implying, in their very nature, a complete *overwhelming* or *covering* of the body; and St. Paul, in these very verses, makes an allusion to the *mode* of baptism by comparing it to the *burial* of Christ, as it is written, we are *buried* with him by *baptism* unto death, that like as he was raised up from the dead by the glory of the Father, even so should we also walk in newness of life." And again, "if we have been *planted* together in the *likeness* of his death we shall be also in the *likeness* of his resurrection." Among those who have written upon this subject, and have understood these verses to have allusion to the *mode* of *baptism*, I may mention Grotius, Hall, Whitby, Schudder, Saurin, Newton, Davenant, Luther, Calvin, and many others, so that we are not alone in our view of the meaning of these verses.

The next objection was that "baptism by water is the sign of baptism of the spirit;" but for this there is not the least shadow of evidence, and on that account Mr. Osborne did not adduce any. If it were true, and I were to draw the analogy correctly, I should say, in Mr. Osborne's own words, "if we are no longer under the influence of the Spirit, than we are under the influence of the water, it is a very poor affair indeed, and of very little assistance towards our salvation."

Mr. Osborne then related an anecdote of a Baptist who told him that he believed some of his (the Baptist's) children were lost, and others were saved. In commenting upon which, our reverend objector said, "If baptism gives a man such super-horrible views of the destiny of his own family, God deliver me from such." Here Mr. Osborne falls into the vulgar practice of substituting clap-trap for argument, and of attaching to others the ill consequences of a belief they do not hold. Here, observe, the Baptist could have had no allusion to baptism, when saying the words which Mr. Osborne repeated, because he of course did not believe in infant baptism: therefore the cause of his doubts must be found elsewhere, and that will be in the doctrine of *predestination*, which is held very strictly by many of the Baptists.

Our divine next quoted the words "neither circumcision nor uncircumcision availeth anything, but a new creature," just as if baptism was meant. Any one will perceive that it is circumcision, and not baptism that is here spoken of, unless he be blind or unable to read.

"If you break the law, your baptism is of no use," said Mr. Osborne, but I suspect that even some of those whom Mr. Osborne himself has baptized are not quite infallible; in fact, this we can gather from their own words, even in their most pious moments, when they will acknowledge that they are "miserable sinners." Hence their baptism is of no use, any more than any one's else, according to Mr. Osborne's own words. But is it not written that "if we confess our sins, he his faithful and just to forgive us, and to cleanse us from all unrighteousness?" And, again, are we not enjoined to pray that God will forgive us our trespasses? It is possible that persons who have been baptized, and have entered into covenant with God, may sin and be overtaken in faults, but still their baptism *has been*, and still is of use, as an initiatory ordinance, and as an ordinance for the remission of sins that are past; and being by this ordinance made the adopted sons and daughters of God, they are entitled to greater favour, and more free forgiveness, inasmuch as they repent and do not wilfully persevere in sin. We have an High Priest who ever liveth to make intercession for us.

Having tried all Mr. Osborne's objections by right reason, and found them wanting in power to overturn the truth, let us hold fast the conclusion that *adult baptism by immersion for the remission of sins* is still unshaken, and is firmly founded on the word of God. Being a principle of truth, it is therefore mighty, and truth being mighty it must prevail.

I would therefore exhort all within the hearing of my voice to make no delay, but "arise and be baptized, and wash away your sins, calling on the name of the Lord," so shall you have the witness of the Spirit, by which you shall also come in possession of principles and power so as to overcome and prevail, and be enabled to endure unto the end, which principles and power I beseech my Heavenly Father to bestow more abundantly upon his Saints, and though they be a little lower than the angels, to crown them with loving kindness and everlasting joy, and may the peace of God for ever dwell in your bosoms for the Redeemer's sake. Amen.

THE JEWS, JUDEA, AND CHRISTIANITY.

BY JUDGE NOAH.

Within the last twenty-five years great revolutions have occurred in the east, affecting in a peculiar manner the future destiny of the followers of Mohammed, and distinctly marking the gradual advancement of the christian power. Turkey has been deprived of Greece, after a fearful and sanguinary struggle, and the land of warriors and sages has become sovereign and independent. Egypt conquered and occupied Syria, and her fierce Pacha had thrown off allegiance to the Sultan. Menaced, however, by the superior power of the Ottoman Porte, Mehemet Ali was compelled to submit to the commander of the faithful, reconveying Syria to Turkey, and was content to accept the hereditary possession of Egypt.

Russia has assailed the wandering hordes of the Caucasus. England has had various contests with the native princes of India, and has waged war with China. The issue of these contests in Asia has been marked with singular success, and evidently indicate the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approaches Turkey in Europe, and when her railroads are completed to the Black Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar dynasty, and all Turkey in Europe, united to Greece, will constitute either an independent empire, or be occupied by Russia, who, with one arm on the Mediterranean, and the other on the North Sea, will nearly embrace all Europe. The counterbalance of this gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States, down to the borders of Gaul; but the revolution will not end here. England must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea; then Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and for the safety of the surrounding nations, a powerful, wealthy, independent, and enterprising people are placed there, by and with the consent of the Christian powers, and with their aid and agency the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again open to the busy hum of commerce; the fields will again bear the fruitful harvest; and Christian and Jew will together on Mount Zion raise their voices in praise of Him whose covenant with Abraham was to endure for ever, and in whose seed all the nations of the earth are to be blessed. This is our destiny. Every attempt to colonise the Jews in other countries has failed; their eye has steadily rested on their own beloved Jerusalem, and they have said, "The time will come, the promise will be fulfilled."

The Jews are in a most favourable position to repossess themselves of the promised land, and organise a free and liberal government; they are at this time zealous and strenuously engaged in advancing the cause of education. In Poland, Moldavia, Wallachia, on the Rhine and Danube, and wherever the liberality of the governments have not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment; the land is now desolate, according to the prediction of the prophets, but it is full of hope and promise. The soil is rich, loamy, and everywhere indicates fruitfulness, and the magnificent cedars of Lebanon shew the strength of the soil on the highest elevations; the climate is mild and salubrious, and double crops in the lowlands may be annually anticipated. Everything is produced in the greatest variety. Wheat, barley, rye, corn, oats, and the cotton plant in great abundance. The sugar-cane is cultivated with success; tobacco grows plentifully on the mountains; indigo is produced in abundance on the banks of the Jordan; olives and olive-oil are everywhere found; the mulberry almost grows wild, out of which the most beautiful silk is made; grapes of the largest kind flourish everywhere; cochineal is procured in abundance on the coast, and can be most profitably cultivated; the coffee-tree grows almost spontaneously; and oranges, figs, dates, pomegranates, peaches, apples, plums, nectarines, pine-apples, and all the tropical fruits known to us flourish everywhere throughout Syria. The several ports in the Mediterranean, which formerly carried

on a most valuable commerce, can be advantageously re-occupied. Manufacturers of wool, cotton, and silk, could furnish all the Levant and the islands of the Mediterranean with useful fabrics. In a circumference within twenty days' travel of the holy city, two millions of Jews reside. Of the two and a half tribes which removed east of the trans-Jordanic cities, Judah and Benjamin, and half Manasseh, I compute the number in every part of the world as exceeding six millions. Of the missing nine and a half tribes, part of which are in Turkey, China, Hindooostan, Persia, and on this continent, it is impossible to ascertain their numerical force. Many retain only the strict observance of the Mosaic laws, rejecting the Talmud and Commentaries. Others, in Syria, Egypt, and Turkey, are rigid observers of all the ceremonies. Reforms are in progress which correspond with the enlightened character of the age, without invading any of the cardinal principles of the religion. The whole sect are therefore in a position, as far as intelligence, education, industry, undivided enterprise, variety of pursuits, science, a love of the arts, political economy, and wealth could desire, to adopt the initiatory steps for the organisation of a free government in Syria, as I have before said, by and with the consent and under the protection of the Christian powers. I propose, therefore, for all the Christian societies who take an interest in the fate of Israel, to assist in their restoration by aiding to colonise the Jews in Judea; the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it, and in time it may flourish and produce fruit of hope and blessing.

“TRACTS FOR THE TIMES.”

We find that the instigators in the Mormon delusions are neither dead nor sleeping. They are now going about the town, leaving tracts at the doors of the poor, and appear to be pursuing their labours in a systematic and persevering manner. One of these “tracts” has been handed to us: it sets out with the question—“Was Joseph Smith sent of God?” and attempts to prove the affirmative by citing the numerous “prophecies” and “miracles” which the said Joseph Smith, is alleged to have uttered and performed! And not only is it alleged that Joseph Smith the founder of the Latter-day Saints, performed the numerous miracles, but that he has transferred the power to “vast multitudes” of his followers, who can also heal the sick and work by faith in the name of the Lord! What a pity it is that these blasphemies cannot be put an end to.—*Cheltenham Examiner.*

“To the Editor of the *Cheltenham Examiner.*”

“Dear Sir,—As I know you always promote the cause of religion and morality in our *Examiner*, I take the liberty of requesting your advocacy in the work of scripture readers, or, as sometimes called, lay readers, in our villages. Very many of the really pious and good clergy do subscribe to the fund, now in existence nearly twenty years, and are most anxious for the continued assistance they receive; the Bishop himself takes interest in the work, and has promoted at Stroud an institution of the kind; the villages round Cheltenham, I grieve to say, are in a sad neglected state—Mormonism increasing beyond belief, many of the churches entirely neglected, dissent of all denominations increasing, and yet the committee find it difficult to keep up the funds required to pay a few faithful yet humble men, who have done and are doing, unbounded good in the spread of the Gospel. Should this statement meet the eye of those anxious for the glory of God and the well-being of society, I trust they will communicate with you, who can refer them to me for any explanation, and the truth of what I now state. I am, dear sir, yours, &c.,”

“JUSTICE.”

August 8th, 1849.

N.B.—The usual annual subscription is £1.

Cheltenham, September 17th, 1849.

Dear Brother,—To give you some idea of the spirit of Mormonism in this part of the country, I send you the above items which I clipped from the *Cheltenham Ex-*

aminer, which shows that the people and the devil are aware that the advocates of Mormonism are neither dead nor asleep in this part; and the *Examiner*, although an enemy to the Saints and the gospel, is compelled to acknowledge that the gospel is spreading in spite of all their efforts to prevent it.

And as the *Examiner* says, we are pursuing a systematic course in the distribution of tracts in this town, and they are left at the houses of the rich as well as the poor, we have about 600 tracts in circulation in Cheltenham, which if changed every week, will in less than one year give every person in this town some knowledge of the principles of the gospel, and I am satisfied that a distribution of tracts in a town like this, is the most efficient method that can be pursued in diffusing a knowledge of the gospel amongst the people; and more can be done in that way in spreading the truth than in any other, and my opinion is, that a well-regulated tract society will do more in one month in spreading the gospel in a town, than could be done in any other way in one year.

Our quarterly conference took place in Cheltenham on the 26th of August. The chapel in which we held our meeting was crowded from ten in the morning until ten at night, and hundreds remained outside for want of room within. It was a day of rejoicing with the Saints, and the oldest members here, said it was the best conference ever held in Cheltenham.

On Wednesday, the 29th August, at seven a. m., a great number of people assembled at the railway station, to witness the departure of the Saints for Zion. The scene was affecting, and has produced a great sensation in this town; it has made a lasting impression on the mind of saint and sinner. Our meetings are well attended, and we are baptizing some every week, and our prospects seem more flattering at present, for an increase, than they have done heretofore.

Hoping these few lines will find you and your family well, I subscribe myself your brother and fellow-labourer in the everlasting covenant,

J. W. CUMMINGS.

SEVERAL CASES OF MIRACULOUS HEALING.

SEVERAL CASES OF CHOLERA HEALED IN THE NAME OF THE LORD.

Macclesfield, September 28, 1849.

Dear Brother Pratt.—I am happy to inform you that I enjoy excellent health and good spirits, and rejoice in the work of the Lord wherunto I am called to administer. Many are dying in this town of the cholera. Many of the Saints have been seized with the destroying pestilence, but all have been restored to health and strength by the power of the priesthood. I wish to forward you some remarkable instances of healing. Sister Jane Batty, was seized with Asiatic Cholera, in the month of August. When I was called to administer to her, she was taken with cramp, which was followed with great pain. I laid hands on her, and by the authority of the holy priesthood rebuked the disease in the name of Jesus Christ; the cramp and pain immediately left her, and she was restored to health and strength.

The next was brother George Galley, he had a violent attack of the same disease. Elder James Galley and myself laid hands on him and administered oil, and he was immediately restored. The next is sister Caroline Parker, who was attacked violently with the same disease of Asiatic Cholera. Some of the neighbours went for the doctor, who pronounced it a desperate case, and gave some advice, after which her father, Elder Boyle, and Elder James Thirt, laid their hands on her and rebuked the disease, to the great astonishment of the doctor and the neighbours, for when he came the next morning, he was surprised that she was alive. He wished her to send to his surgery for some medicine, but she told him she could walk there, therefore needed none.

Sister Ann Markland was next attacked by the same disease. I laid hands on her in the name of Jesus Christ and rebuked the disease, and she was immediately restored. Her mother Margaret was next taken with the disorder. I administered to her in the usual way, and she was immediately restored. The next was sister Ann Stubbs, who was violently taken with the same complaint on the 17th of

September. Elder Francis Sherratt and myself administered to her, and she is restored to health and strength. These are but a few cases where the power of God has been manifested in this conference, for there are many others that are equally signalised by the divine power and blessing of God.

We have been baptizing weekly in this town for some time past, and the prospect seems to promise well for the future, for there seems to be a strong impression on the minds of many that the gospel is preached by the Saints. We therefore bear testimony that the above cases of healing are true, and may be relied upon, as witness our hands, this 28th day of September, 1849.

JOSEPH CLEMENTS, President of the Macclesfield Conference,
JAMES GALLEY, Secretary.

Kirkhall Lane, September 22nd, 1849.

Dear Brother Pratt,—I wish to inform you of what I consider an incontrovertible proof of the power of God. On Sunday the 9th inst., sister Hart, of Bickershaw, was sick, and had the usual symptoms of cholera. Brothers Afflick and Hill laid hands on her, and anointed her in the name of the Lord, when she was immediately restored, got out of bed, and joined in the fellowship meeting, and bore a faithful testimony to the power of God. On Tuesday, the 11th inst., brother James Hart came for me to go and administer to his two children who were very sick. I went with him, and found them suffering from sickness, vomiting, cramp, and all the usual symptoms of cholera. The eldest three years old, and the youngest fourteen months; they were screeching in agony. I anointed them and rebuked the disease in the name of the Lord, when the eldest got up, and before we were aware of what she was about, ran to her grandmother, without shoes or stockings, to tell her that she was well. They then confessed that children could not deceive, but that it was the power of God. Of these things numbers can testify, and I trust you will make it public to the world. Praying that the blessing of God may rest upon you, and all the church of Christ.

I remain, yours in the bonds of the covenant,

RICHARD BOOTH, President of the Leigh branch.

P.S. These are only two out of numerous cases in this branch. R. B.

Derby, September 17th, 1849.

Beloved Brother Pratt,—On Sunday morning, September 2nd, I was called upon to go and administer to brother Thomas Parks, a young man of this town, who was suffering under a dreadful attack of the cholera. When I first entered the room, which was about ten o'clock, he appeared as though every breath would be his last, having suffered much in cramps, purging, and vomiting, from about four that morning. Shortly after I arrived, elders Duce, and Reed came, with priest Fisher. We consecrated some oil, and administered to him in the name of the Lord, and as soon as we had taken our hands off his head, he was enabled to speak, testifying that the pain had all left him, and began to praise God, the giver of all good, that the priesthood was given to his servants by which they could effectually administer to the children of men. In a few moments he was able to get up and put on his clothes; we left him and went to meeting. We went again to see him at night, we found him free from pain but rather weak; we administered to him again, and asked for God's blessings to attend it and on Wednesday night following, we found him at meeting, strong and well, bearing testimony of the power of God and rejoicing in the same. Henry Duce, Thomas Reed, and George Fisher, with the young man's parents are witnesses of the same, and truly rejoice in the blessings of Israel's God.

Another remarkable case is that of a sister in this town, named Cumberland, who was severely afflicted inwardly, for eleven years, during which time she received medical attendance from the most eminent men of that profession; such as Doctor Heigate, of Derby; Doctor Robinson, of Northampton; also under the care of the Infirmary Surgeon of Loughborough, but all to no purpose; she still got worse. Some said it was the liver complaint, others said it was a decline. She was also outwardly afflicted with a disease in her skin, and her body full of sores

from head to foot, for many years. Nothing seemed to do her any good, and only death was considered could put an end to her sufferings, but to her great joy, the latter part of last year she heard the Latter-day Saints preaching the gospel, and she believed and obeyed the same, and was soon made whole, and has, from that time to this, enjoyed a goodly portion of health and strength. She is now bearing testimony of the power of God bestowed upon her, both in word and person to all around. Numbers both in and out of the church are witnesses of the same; and even the unbelievers in the gospel cannot help but acknowledge that it is a great miracle. I might write for hours of such like cases but forbear at present. Concluding with the words of Paul, "Our gospel is not in word only but in power and much assurance." As a witness of the same, I subscribe myself, yours, truly,

JOHN WHEELER.

Shropshire, Shemington, near Market Drayton, September 9th, 1849.

Dear President Pratt,—In June, 1848, I was called upon by sister Walsh, to administer to her daughter, whose head was in one mass of sores, so that she could not turn it without turning her whole body. I attended to the ordinances, and in a few days she was restored, and is now a member of the church of Christ of Latter-day Saints.

Yours in the Gospel,

WILLIAM HEYWOOD.

1, Green Lane, Battersea, September 8, 1849.

Dear Brother Pratt,—On the 2nd instant, Sunday evening, after returning from the service of the day, my wife was attacked severely with the cholera, cramp, and pain of stomach, and other symptoms following. I continued to administer the oil and laying on of hands upon her, praying her father in heaven to bless the administration in the name of Jesus; and this morning, I feel to call upon my soul and all that is within me to praise the Lord for gifts restored in these last days, for she is enabled to do a little of her domestic work this morning. Also, I would just say, sister Mary Wright called to see her, and stated the first time she came to our chapel, she could scarcely walk the distance of a quarter of a mile, being afflicted with palpitation of the heart, had been under the hands of medical gents, for more than two years. I baptized her on the 17th of May last, she stated to me she had not felt it since, is in perfect health, and rejoicing in the truth of the everlasting gospel. Many cases of healing have been wrought under my own hands, and that of my brethren, which have often led me to say, "what is man that Thou art mindful of him." I most assuredly know that the signs do follow the faithful Saints of God in the church of Jesus Christ of Latter-day's.

Yours in the everlasting covenant,

SAMUEL JARVIS.

Upholland, September 26th, 1849.

Dear Brother Pratt,—I take the liberty of writing these few lines to you, as our little branch has been organised about eleven months, and as there has not been a single line in the STAR about it as yet; I feel to say a little on the subject. Our branch is now numbering between 60 and 70 members, with one elder, and eight priests. We have preached the gospel for three or four miles round, and in spite of persecution we feel to go a-head in the work, for we know it is the work of God; and we have had the sick healed many times. Out of the many cases, I shall select two, the first is that of brother John Yates, collier, of Orrell, Lancashire, who was taken very bad on Monday, August 27th, 1849, to all appearance it was the cholera. He sent his daughter for me. I went, accompanied by brother Joseph Marsh, and brother Thomas Yates, priests; found him in bed; we laid our hands on him in accordance with the commands of the Lord, and we rebuked the disease in the name of the Lord Jesus Christ, and he was better, so that he could go to his work in the morning. He has since borne testimony to the power of God in healing him.

The next is that of brother Thomas Jenkinson, of Orrell, labourer, who was taken very bad on Wednesday, September 11th, 1849, while at his work, so that he was obliged to go home, it being the cholera; he was very bad. He sent his wife

for me: I went in company with brother Joseph Marsh, and we found him in bed we laid hands on him in the name of the Lord Jesus Christ, and rebuked the disease, and as soon as we took our hands off his head, he declared the pain had left him, and before we came away, he got up and dressed himself. He could eat, and in the morning went to his work. He has since born testimony to the power of God in healing the sick. The work is going on in this place, and the Saints are in good spirits, with a good prospect of doing well. I conclude with my best prayers for the prosperity of Zion.

I remain yours, in the new and everlasting covenant,

DAVID LUDWORTH, President of Upholland Branch.

VARIETIES.

The late bishop of Limerick lived abroad for the last seven years, received nearly £70,000 for doing none of his duties as a bishop, and died at last leaving his cathedral windows unglazed.—*Times*.

PHENOMENON.—A passenger who came home in the Peninsular mail packet, *Pacha*, sent us the following communication, dated from Southampton. On the night of the 9th of June, when near Oporto, the weather was very strange, weather gales were very prevalent in the sky. Early on the morning of the tenth, we experienced torrents of rain. At six o'clock in the morning I went on deck, and immediately afterwards I saw one of the most extraordinary sights I ever witnessed. A tall and massive pillar of water, perfectly perpendicular, and its diameter, seemingly about fifty feet, equal throughout its length, moving fast in front of our ship across our course and towards the land. As it approached the shore, its gigantic proportions increased, and a noise like reverberating thunder accompanied its movement. This immense and symmetrical column rising from out of the sea, and almost reaching the clouds, formed a magnificent spectacle. As it neared the land, it passed close to a sailing ship, the crew of which apparently from terror at its approach, dowsed all sail. If it had passed over our ship, it must have sunk her. I have no doubt it did immense damage when it burst on shore. One of my fellow passengers informed me this extraordinary phenomenon did not resemble the ordinary waterspout, which is often seen at sea.—*Derby Reporter*.

A meeting took place a week or two ago, of the committee of which Earl Ducie is chairman, for forming a mesmeric institution. We are informed that the institution is now in the fair way of being speedily opened in London, as a nucleus. We know many private mesmerists, amateurs, who practise gratuitously. If our correspondent wants to know particulars, and to form acquaintances amongst mesmerists, he should read the *Zoist*, and discover their names. We cannot use the liberty of sending him to any one. Many clergymen of the church of England now practise it in their parochial visitations. In the last *Zoist*, the Rev. Joseph Cautley, curate of Thorney, records a case of one of his own parishioners, whom he relieved by means of it of a very severe complaint. It was done almost instantaneously—that is, in half an hour. The wife of the poor labourer expressed herself thus afterwards:—“Oh! what a blessing it is sir, to have such a kind friend as you! Why, sir, we slept for five hours last night—the first time we have had a good night for months.” Christianity began in this way. The apostles all laid their hands on the sick, and cured them. Why should not their apostolical successors do the same? Why are the heathen now not converted? Because the hands have lost their power in the schools for the head. It was the wrangling of the schools, and the consequent death of charity, that destroyed the gifts of the church. They die during controversy. They will come back with charity and peace.—*Family Herald*.

In proportion as the power of God is manifested through his servants, so will the power of the devil be manifested through his servants, under the name of mesmerism, science, or some other term calculated to mislead. Millions who receive not the message of heaven, and love not the truth, will be deceived.—ED.